



INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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WINNIPEG, CANADA

EDMONTON, ALBERTA JANUARY 1958



Chief Campbell Sutherland, of the Peguis band, is receiving a Manitoba Government certificate which records that \$2,715 is being deposited in the band's trust fund. Provincial Treasurer C. E. Greenlay (left) and Premier Douglas Campbell (right) are smiling because it's the symbol of a new policy under which all municipalities will receive unconditional grants from the province each year. The grants apply as well to all Indian bands, even though they are a federal responsibility, and represent the first direct provincial payments to Indian bands.

Social Leaders Course at Shubenecadie

SHUBENECADIE, N.S.—Last November, a social leaders' course was held at the Shubenecadie Reserve, under the direction of Miss E. Appleby, of Amherst.

Sixteen delegates attended from Prince Edward Island, Cape Breton, and the Nova Scotia mainland. Sydney delegates were Mrs. Noel Moore and Simon Paul; Afton Reserve dele-

gates were Tom Francis and William Basque; Pictou Landing delegates were Mrs. Michael Thomas and Miss Sadie Nicholas.

Delegates from Whycocomagh were Fred Young and Hugh Goo-goo; and the delegates from Nyanza were Mrs. Levi Googoo and Tom Stevens.

The usual forums and discussions were conducted on health, economics, social problems, vocational guidance and employer-employee relations. National Film Board movies were shown; group games and dances were held.

Lay Missionaries Seek Help



A Lay Missionary of Mary Immaculate, Miss Giasson, is shown above entertaining her Indian pupils at the St. Philip's Indian School, in Saskatchewan.

The Lay Missionary Institute is now located at the Oblate Fathers' Retreat House in St. Boniface, Man. Its members staffed St. Philip's School from 1953 to 1957. The Institute, founded in 1950, welcomes recruits to expand its activities, especially in the Indian mission field.

Manitoba Indians Receive \$50,000 In Provincial Grants

WINNIPEG—"If our grandfathers were alive today, they would be delighted at the way we Indians are being accepted as part of the democratic system."

So spoke youthful war veteran Samuel Cameron, chief of the Swan Lake Indian band, as he thanked Premier Douglas Campbell, on behalf of Manitoba's 50 Indian bands, for the \$50,000 in direct, unconditional grants that the provincial government this year is placing in the trust funds of each band.

The \$50,000 is the band's share of the \$2,000,000 in unconditional grants that the province set aside this year for distribution to local governments on a population basis. It amounts to \$2.39 a person.

Describing the direct grant as "unique," Premier Campbell said its application to Indian bands pointed up the way the Indian population was fitting into the general fabric of the province, and as well was a recognition of their contribution to the Manitoba community. He noted that Manitoba was the first province to extend the vote to the Indians, and reminded them that the grants were being distributed on the same basis as to other local government organizations.

At the informal ceremony, the provincial treasurer, Hon. C. E. Greenlay, distributed certificates to each of the 20 chiefs present, which indicated the amounts that will be deposited in the trust fund of each band. Certificates are to be mailed to the bands not represented at the ceremony.

R. D. Ragan, regional supervisor of Indian agencies for the

federal government, said Manitoba was leading the way in integration, and the grants were "outstanding and practical evidence" of the provincial government's interest in Indian welfare.

While treaty Indians remain a 100 percent federal responsibility, the provincial grant, like the extension of the franchise in 1953, was evidence, said Mr. Ragan, of integration within the province itself. He noted as well that the provincial department of public works had helped pay the cost of developing roads up to and through the reservations, and that the granting of liquor privileges to the Indian indicated they were being placed on a par with other citizens of the province.

FIRST KOOTENAY GIRL TO JOIN SISTERHOOD



CRANBROOK, B.C. — Miss Eva Joseph, of Cranbrook, is the first Kootenay girl to join a sisterhood. She is shown above, bidding good-bye to Father G. P. Dunlop, O.M.I., as she leaves the school for Halifax, where she will enter the novitiate of the Sisters of Charity.

Our Twenty-First Year Of Publication

The Indian Record was first published in January 1938 at the Qu'Appelle Indian school, at Lebret, Sask.

For twenty years it has been the voice of the Catholic missionary, bringing into more than two thousand Indian homes across the country a monthly message of encouragement, guidance and exhortation.

It has endeavoured, according to its resources, to record the development of missionary work, Catholic education

and welfare, across the nation.

It has had the longest life and the most widespread circulation of any Church publication devoted entirely and exclusively to the religious and civic advancement of the Indian population of Canada.

We trust that this will be effectively recognized through more abundant material support as well as editorial cooperation on the part of its readers.

THE EDITOR.

INDIAN RECORD

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Indians of Canada
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EDITORIAL

Provincial Aid In Manitoba

(Brandon Sun)

Manitoba's Indians received a Christmas gift of fair proportion recently. At a colorful ceremony in Winnipeg some twenty-two chiefs were guests of honor at the Fort Garry Hotel. It probably was a unique experience for most of them, but then the occasion was long overdue. It symbolized the provincial government's new program of direct, unconditional assistance to all municipalities, and other forms of government. Each of the Indian chiefs (only 22 out of fifty were able to be present) received a certificate which records the amount the provincial government will place to the credit of each Indian band. In all, some \$50,000 will be deposited by the Manitoba government on behalf of all the bands.

In other words, the Indians are now participating in the per capita grant now being made to municipalities, and which this year total some \$2,000,000. The per capita grants of \$2.39 per person are based on the 1956 census. Today's ceremony marked the first time that Treaty Indian bands, who are a 100 per cent federal responsibility, have received direct cash grants from the province.

In the case of the Indians on the reserve just north of Griswold in the western Manitoba area, the grant works out at \$1,292.50. There are 550 Indians on the above reserve. Pipestone will of course get a much smaller sum as there are only 150 Indians there. But the Island Lake band, largest in Manitoba with 1,650, will get \$3,743.50.

It must be said here, however, that the money does not go directly to the Indians. It is held in the trust account for use of the community. For instance, if a new hall is needed to be built, or reading facilities and other furnishings required, the fund could be tapped for the expense.

CATHOLIC INDIAN LEAGUE AMENDS RESOLUTION

HOBBEEMA, Alta.—In a letter signed by the provincial secretary of the Catholic Indian League of Alberta, notice is given that the 2nd resolution, passed August 22, 1957, is repealed and the following is substituted in its place:

"The delegates resolve that two Roman Catholic high schools be established and officially recognized as such as soon as possible. The high schools would be one at Hobbema for Northern Alberta and one at Cardston for Southern Alberta."

Signed: Mrs. Joe Potts, Provincial Sec.-Treas., Hobbema, Alta., Nov. 30, 1957.

(In the next issue of the Indian Record we will report on Hobbema's Cadet Corps, a visit of the pilgrim statue of Fatima, a Closed Retreat and the Missionary Association of M.O. at Hobbema. Lack of space in the current issue forces us to postpone the publication of these reports.—Editor.)

From Indians

The moccasin shoe is one of the North American Indian's most famous contributions to western culture. True, a similar leather foot covering has been worn since earliest times. But it was the North American Indian who came up with the idea of a second piece of leather placed over the top of the toes and stitched to the side of the shoe to make what we all recognize today as the moccasin toe.

Deadline Is Now First Day of Month

Will our correspondents please send their news copy and photos no later than the first day of the current month for publication. We would appreciate reports of about 100 to 200 words from residential schools and mission centres.

Thanks to those who have contributed to the Indian Record during the past year. May 1958 bring about more active collaboration from our subscribers!

While the total amount allocated for this use is not a large one, it is a start in the right direction. Too long have the Indians been neglected by the governments, and their needs are great. The token gift is a start, however, and together with the new and larger budgets to be provided directly from the federal government, the lot of the Indian in Canada will be substantially improved.

Father Renaud's Monthly Letter

January 1st, 1958.



Dear boys and girls:

Happy New Year! May all your wishes come true, particularly the ones you expressed for the happiness of people around you as well as those made about your future by parents and friends who love you and care for you.

Did you enjoy your holidays? What kind of a Christmas day did you have? Happening as it did, during my annual retreat, mine was an exclusively religious one, in silence and prayer like the Shepherds of old. It was a beautiful one. I will not forget it for quite a while.

The retreat was held at Ste-Agathe, in the Laurentian mountains. There was yet no snow on the ground on Christmas morning, as it had rained consistently the previous week.

Late in the evening, however, a dry snow began to fall quietly. It fell with steady regularity for almost twenty-four hours. You should have seen the countryside the following evening. It was literally breath-taking.

All the fir trees, and there were hundreds of them of all sizes up to more than a hundred feet high, were laden with immaculate snow. Their boughs were bent under the weight, as if paying reverence to the bright moon above, the lower ones trailing the ground like so many children wearing their mothers' fur coats.

The lay brothers had erected a Christmas Tree in front of the Monastery. The electric lights were all hidden by the snow. But the snow itself, on each branch, reflected the color of the light above it. It was more beautiful than the finest polychrome Christmas card you have ever seen. No wonder the Laurentians are the favorite winter haven in this part of the country. Beauty seems to have picked them as such from the very beginning.

Back in Ottawa I have found another eye-catching Christmas tree. This one stands some twenty-five feet, high under the cupola in the main building of the University of Ottawa. Five hundred lights of different colors and over a thousand feet of silver icelings decorate it. I doubt if Santa Claus has a prettier one in his own home.

Before I let you go back to your books, can I ask you one question? Why will 1958 mark the beginning of a new era in the history of mankind? I'll give you my own answer next month. Au revoir.

ANDRE RENAUD, O.M.I.



111 FEET HIGH
ROUND TOWER OF
TRINITY CHURCH,
COPENHAGEN,
DENMARK, HAS
AN INTERIOR SPIRAL
ROADWAY UP WHICH
RUSSIAN CZAR
PETER THE GREAT
IS SAID TO HAVE
DRIVEN A COACH
AND FOUR.

In parts of
Central Europe at one
time pieces of burning
wick or straw were
dropped on the
congregation at Pentecost
to symbolize the advent
of the Holy Ghost.

THE AIRCRAFT OF AER LINGUS
FLEET, ALL NAMED AFTER IRISH
SAINTS, ARE CEREMONIOUSLY
BLESSED AT DUBLIN AIRPORT
EVERY YEAR.

THIS UNIQUE CHURCH WITH 190 FT FACADE
INSPIRED BY THE CONSTRUCTION OF A
BEDOUIN TENT, IS BEING BUILT OF WOOD
FOR THE 1958 BRUSSELS EXHIBITION.
CAPACITY 2500, IT WILL BE DISMANTLED AND
REASSEMBLED FOR PERMANENT USE ELSEWHERE LATER.

Are Indians Lazy, Wasteful and Ungrateful?

By Bro. Frederick LEACH, O.M.I.

The author, Brother Frederick Leach, O.M.I., was born in London, England. He joined the Oblates in 1913 and spent most of his life in teaching Indians: at St. Philip's, Sask., 1916-17; at Berens River, Man., from 1917 to 1936; then at Bloodvein, Man., 1936-57.

He has acquired, through long experience, a deep and sympathetic understanding of the Indian's plight and of economic problems.—(Ed.)

SOME people have formed a false impression regarding certain characteristics of our Indians. It is with the idea of trying to dissipate these mistaken ideas that this article is written.

Naturally the writer cannot speak on certain peculiarities which might be attributed to tribes in other parts of Canada but the lines penned can, and do apply to nearly all the Reserves situated on Lake Winnipeg and in northern Manitoba.

Are Indians Lazy?

This question must be answered in rather an indirect manner. We, the average white, get our three meals a day regularly. We can, easily procure a variety of meats, fish, vegetables and desserts, and seldom is there a shortage of milk, sugar and butter. The children, from birth, are nourished with all the necessities to enable them to become healthy citizens later on. In short, we have the means which permit us to maintain our strength and build up resistance to sickness.

The other side of the picture is quite different. I have known Indians to go days on end without being able to afford a substantial meal. Sometimes the children come to school after a breakfast consisting of bannock and black tea; their mid-day meal may consist of what we would consider a light lunch and they would fare little better at suppertime.

People have often said to me: "But look at the size of Lake Winnipeg; surely fish is always available; and what about moose and deer, they must be plentiful." No, my friends, a net could be set for weeks on end in the lake or river without a single fish being caught. Fish only come within a reasonable distance of the shore at certain periods of the year. Time and again men may go out into the bush, walk miles and miles, hoping to track game and come back with no success.

Now here is the point which must be considered. When an Indian has lived most of his life under such poor conditions, how can his vitality be compared, favourably, with that of a well-fed white man. It stands to reason therefore that his lack of energy is due to malnutrition and not to laziness. A well-fed Indian will do just as hard a day's work as anyone. It is true, I admit, that some are lazy, but is this not also the case among our own race?

Are Indians Wasteful?

Again, according to my point of view, the answer is "No".

Let us take the men first.

To prove my assertion, a few

details must be given as to their mode of living. About ninety per cent of the Indians, in Manitoba, have but two occupations open to them by which they can make a scanty living; commercial fishing and trapping, but even these means are only permitted, by law, for about seven months in the year, thus, for the remaining five they can obtain no employment.

Fishing is by no means all profit. Nets and other necessary equipment are very expensive. Added to this, rarely a season passes without the loss of nets caused by violent storms which strike the lake. The fur market, during the last few years, has been very poor. For some pelts there is no sale at all. Nevertheless the pursuits, during the open season, do bring in a meager revenue.

When this is the case, can we blame the Indians if their children get candies, or if there are a few extras on the table at mealtime? Is it not permissible that a reasonable amount be spent on new clothing to replace that worn out or patched and repatched? Can we criticize them if, around Christmas and the New Year, they are a little extravagant? Are we not all a little lavish in our spending at these joyous seasons?

Now a few lines about the women.

On the Reserve where I am now stationed it is no exaggeration to say that the majority of the women are thrifty and I think that this quality can be applied to those of other Reserves in the surrounding districts.

It so happens that a certain textile firm, sometimes, sends a case or two of remnants. NONE of these are ever wasted. Our women run them into quilts, an article so necessary to keep out the cold during the winter nights. We also receive overcoats, some of which are turned into parkas and windbreakers. The trimmings are not thrown away but used to line the quilts. Most of the women make their own and their children's clothing. When yarn is available, stockings, mitts or gloves are also made. I could give further exam-



Bro. Leach, O.M.I., interviewed by Fr. R. Bedard (left).

ples of their good management but believe the above facts sufficient to prove the thriftiness of our women.

Are Indians Ungrateful?

Once again this question can be answered in the negative. It must be remembered that most Indians are stoical by nature and rarely show their feelings to "whites"; on the other hand they are devoted to, and show great affection for their children.

Perhaps our treatment at their hands has been exceptional but I doubt it. We have been shown many signs of gratitude during the years we have been here. For example, the Father sometimes goes to visit other Reserves or pays a short visit to the city. Invariably, on these occasions, and almost daily, I am asked, "When will he come home"? Doesn't this show a mark of appreciation for his presence among them?

There have been times when we have been sick. Here again we can recognize their solicitude for us. Men will come and see if we are in need of something. Women may prepare us a bowl of soup or try to tempt our appetites with a piece of nicely cooked fish. Children will bring furl wood and water. When a moose is killed or a fish caught, we frequently receive some as a little gift.

Are not the above incidents proof enough to show that appreciation and gratitude are shown to those who spend their lives with them? Naturally there are a few exceptions, and mark well, I say "a few", but exceptions are found everywhere.

A final point I would like to bring up. We, the "whites", have had the advantages of civilization and education for a number of centuries. It is hardly fair, therefore, to expect the Indians to attain our standards in less than a century. The Treaty, for this part of Manitoba, between Queen Victoria and Her Indian subjects was only signed in 1875.

What has been written is in no way meant to be adverse criticism of the federal Indian Affairs Branch for in spite of being faced

blem to solve they have accomplished much to improve living conditions for isolated Bands of Indians.

Local Superintendents of the agencies visit Reserves frequently. The homes of the Indians are visited and if he finds the building in a poor condition he will tell the owner to get out logs and build a new "block". On its completion, flooring, roofing, shingles, doors and windows are provided.

If a building is in fair shape but repairs are needed these will be sent out. Small shacks are a thing of the past for the one condition insisted upon, these days, is the new house must be at least eighteen feet square. Sufficient lime is sent out, annually, so that all the houses on the Reserve can be whitewashed inside and out. During the winter months, fuel wood is provided for the widows.

It is a fact that the Indian population is increasing. The main reason is the splendid medical attention they now receive. X rays are taken annually, thus any new cases of tuberculosis discovered receive immediate attention.

In some centres nursing stations have been opened. These vary in size and are staffed with qualified nurses. Other localities, where there are no hospitals, are visited by doctors and field nurses several times a year. On each Reserve there is a "Medical Dispenser" who is supplied with remedies necessary for minor ailments or accidents.

Should an emergency arise, a doctor can be notified by means of a two-way radio. They are the property of the Manitoba Government Air Service. These were installed to make weather reports available for planes flying in the bush lands of the land. We, in these parts, certainly appreciate the courtesy of Mr. Ulman, the director of M.G.A.S., in allowing us to use them when the necessity arises. Many a life has been saved by these means.

The education of the children is well looked after. During the last few years numbers of new, well equipped schools have been built to replace those erected in earlier days. Qualified teachers are hired and a nicely furnished residence is provided for them.

There still remains the problem of how to find employment during the slack times of the year. "Why not get them interested in agriculture"? A knowledge of geography soon dispels this idea. There is practically no land suitable in northern Manitoba, and for that matter along most of the eastern shores of Lake Winnipeg. "Transfer them to better grounds".

Where can sufficient acreage be found in this province for thousands of Indians? Of late integration is suggested. It is true that a few have left their Reserve and found jobs, but by far the

(Turn to Page 4)

Are Indians . . . ?

(From Page 3)

majority don't take kindly to our ways of living. They are not yet suited to the white man's ways and customs. It is going to take at least another generation before this plan will be even fifty per cent effective.

By improving the homes, giving excellent medical care, and sound education, the Government has given proof that it does take a keen interest in the Indians' welfare. As is the case in all great undertakings, some minor undertakings could be made and would not be too costly.

A few years ago a mid-day meal was provided for the pupils of the Day Schools. This was a great help. It was cut out. This was hard on the teacher for he knew that he had pupils in his class who went from breakfast to supper with practically nothing to eat, in fact, at times, I have had to take a little one out of the school and give a meal so that he or she could continue in class. I am not advocating that mid-day meals should be supplied to ALL Day School but I do think that they should be granted to isolated "hunting" Indians.

I also believe that it would be quite feasible to provide a certain number of traps to trappers who have not enough on hand. These traps could be rented for a small fee at so much a dozen. At the end of the season they would have to be returned. Traps lost could be paid for when the fur is sold to the trader. Arrangements could be made with a local man or store keeper to see that the above conditions were complied with.

There is another matter that the Government could investigate. Why is there such a tremendous spread in the price paid to the fisherman and the consumer. I happen to know that the local fish buyer makes but a very reasonable profit for packing, icing and loading the fish on the tugs which take it to town. But from thereon someone seems to be making quite a margin.

Last year, through negotiations made by representatives of the Department, pulp wood contracts for a few Reserves was obtained. This was most advantageous for the Indians and I trust that further efforts will be made to continue and expand this venture.

It is true that where it was tried out for the first time it was not 100% successful but this was not due to any lack of enthusiasm of the Indians but was caused by difficulties encountered by the very long haul to the mill. Minor complications can easily be ironed out and overcome.

In the meantime, we, living with our good friends, the Indians, will do our best to assist them in every way, aided with the sympathetic co-operation of the federal Indian Affairs Branch.

Oblates Now Direct Seven Schools in B.C.

By Kay CRONIN

VANCOUVER, B.C. (CCC) — He would have made a good lawyer, or writer, or even an Indian chief.

Then again, he could well have made a name for himself in the fields of golf or speedway racing.

Instead, he became a missionary priest.

Such is the versatility and native ability of the new principal of Kuper Island residential school for Indian children — Father Herbert F. Dunlop, O.M.I.

Now Direct Seven Schools

Operated for the past 51 years by the Montfort Fathers, the school was recently taken over by the Oblates of Mary Immaculate, who now direct all seven such federal government schools in B.C. The others are at Kamloops, Mission, Sechelt, Cranbrook, Williams Lake and Lejac.

Most people have never even heard of Kuper Island, let alone the school. So it was in a spirit of being able to pinpoint yet another place on the map that I visited Kuper a few days ago.

At Chemainus, Vancouver Island, I boarded "St. Louis", the 38-foot Kuper Island launch and, with Father Dunlop at the helm, crossed the narrow, choppy strait to the tiny (3 x 1½ miles) Gulf Island.

The "St. Louis" is one of three boats owned by the school. "Stella Maris" is the second launch, a 32 footer, skippered by Father T. L. (Larry) Mackey, the young missionary Oblate, and former lieutenant in the Navy, who serves the Indian reserves at Kuper Island, Shell Beach, Chemainus Bay and points of call throughout the Gulf Islands.

The third form of water craft at Kuper is a deceptively small, but enormously powerful speedboat which, in the hands of Father Dunlop, assumes all the speed and manoeuvrability of the birds which he occasionally 'shoots up' as he skims across the 5-mile course to Chemainus.

Kuper Island school is an impressive, solid-looking, red brick building on the crest of a slope to the water's edge.

And it is filled to its 16-foot ceilings with merriment.

Wherever you turn, in classroom, playground, dining room or dorm, you're surrounded by a cluster of dark-eyed, grinning little faces waiting, near-breathless, for your first remark.

And gliding in and out of them, like patient trainers at a discipline school for puppies, are the smiling Sisters of St. Ann.

150 Attend School

Some 150 Indian children attend the school. Twenty-three of them



Rev. H. F. Dunlop, O.M.I.

—Photo by Kay Cronin.

are day pupils from the reserve on the other side of Kuper Island; the rest residential from the neighbouring Gulf Island and Vancouver Island.

The Sisters of St. Ann have been teaching at the school ever since its inception in 1890.

Today, there are eight Sisters in residence. The Superior is Sister Mary Armella, surely one of the jolliest in the entire community.

Completing the happy picture is rotund, merry, Brother Gerard Pouliot, O.M.I., who is in charge of the boys whenever they're not in class.

And over all presides Father Dunlop with calm, efficient equilibrium that comes from 17 years experience in the Oblate mission fields.

He has penned some of those experiences in articles for OBLATE MISSIONS, the magazine of the Association of Mary Immaculate. And it is not until you read his writings that you get the full measure of the man who is now the spiritual father of 150 ever-active, God-loving, full-of-devilment Indian children at Kuper Island school.

Father Dunlop has lived and worked among the Indians for so long that he understands them better than most. He can speak to them in their own language, laugh with them at their own jokes, barter with them in their own way. He knows the heights of their virtues, the depths of their shortcomings. He is their friend. They are his.

Father Dunlop is well pleased with his new posting to Kuper Island, despite its inaccessibility to a golf course. He has just completed three years with the Oblate

Mission Band, the most intensive, exhausting field of missionary work. Travelling extensively from Newfoundland to Vancouver Island, he has covered as many as 45 straight days of preaching morning and night, without a break.

Kuper Island school presents him with a new and different challenge in which his seemingly bottomless supply of nervous energy and irrepressible sense of humour are going to stand him in good stead.

In residence only a few weeks, Father Dunlop has already made many practical improvements, and his prodigious plans for the future promise to bring about many changes which will benefit the children considerably.

He is putting particular emphasis on making the children's quarters look more homey, seeing they have plenty of bright playroom and sitting room space, more adequate washing facilities, showers and bathrooms. He is also lining up an extensive industrial arts and sports programme for the boys.

Nuns Train Girls

The sisters, of course, are already handling superbly the training of the young Indian girls in needlework, cooking and similar ladylike pursuits.

Kuper Island school caters to grades 1 to 8. Thence the children go on to Oblate high schools at Mission or Kamloops.

One graduate from Kuper and Kamloops is 18-year-old George Guerin who is now in 1st year engineering at UBC.

George's father, Arnold Guerin, who lives on the Kuper Island reserve, built the missionaries' doughty launch, "St. Louis".

It is in schools such as this one on Kuper Island that the missionary Fathers and Sisters of the Church are perpetually promulgating the teachings of Christ, raising to a higher level of civilization thousands of children from Indian reserves throughout the province, perpetuating the work started by the B.C. Pioneers of their communities 100 years ago.

This training was manifest in a remark made by a diminutive 8-year-old to Father Dunlop as we chatted to the children in one of the classrooms.

Pointing to a poster depicting the world, the moon and the sun, Father Dunlop asked an innocent-eyed girl at the front of the class: "Is this Sputnik?"

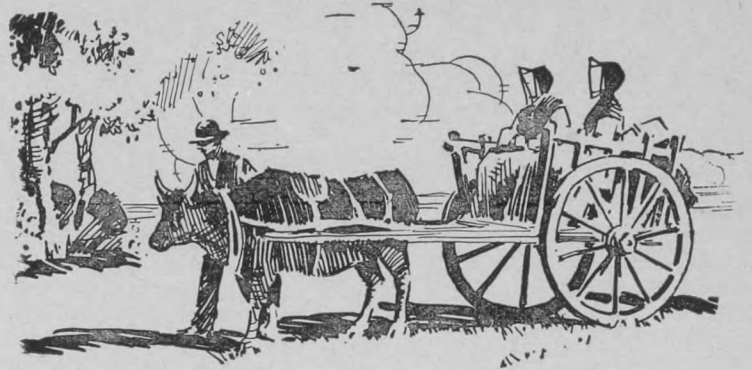
Her lisping reply was respectful, but firm.

"No, Father Printhipal. Ith the world. And God made it".

Sister Ste. Therese

by

MARGARET ARNETT MACLEOD



ONE of the most outstanding Sisters of her time, in the Order of Grey Nuns at Red River, was Sister Ste. Therese, who played a part in the establishing of the Catholic Church in Western Canada.

Sister Ste. Therese arrived in the Red River Settlement in 1855. Together with a companion, Sister Ste. Marie, she was lent for a period of three years by her Order in Bytown (now Ottawa, Ontario) to a group of pioneering Sisters who went out in 1844 to help Bishop Provencher in establishing the church at St. Boniface, in Red River.

Red River, the initial settlement in Western Canada, was begun in 1811 when Lord Selkirk, under the Hudson's Bay Company, sent a party of colonists from Scotland to make their homes at the junction of the Red and Assiniboine rivers. This location is practically at the geographical centre of the North American continent, and it is the site of the present day City of Winnipeg, Manitoba.

In 1819, in response to Lord Selkirk's appeal to the Bishop of Quebec for a priest to care for the spiritual needs of the Catholics among his settlers, the Rev. J. N. Provencher arrived in Red River.

He found the settlers living under primitive conditions. Extreme efforts were needed merely to exist. They had come to a fur-trade wilderness inhabited solely by roving Indians and a few fur traders at isolated posts.

The young priest had to care for both temporal and spiritual needs. Some additional priests joined him from time to time but few remained for long. He was greatly cheered in 1844 by the arrival of those first nuns who undertook care of the sick and helped with education. It was a monumental task for all concerned. The need grew as the work progressed and appeals for more priests and Sisters continued. Thus it was that in 1855, the Grey Nuns of Bytown lent Sister Ste. Therese and Sister Ste. Marie to the Convent at St. Boniface.

Born Margaret Theresa McDonald at St. Andrew's, Ontario, in 1835, Sister Ste. Therese was the daughter of a Scottish gentleman. She was orphaned of her mother at birth and was reared by an adoring father and aunt

until the time of her first communion, when she was about ten years of age. Her father then placed her in the Convent of the Sisters of Charity in Bytown to continue her education. During the years that elapsed until she was sixteen there was but one thought in her father's mind — the happy day when she would return to preside over his home and lighten his lonely life with her youth and gaiety.

The day finally arrived when her education was finished and her father went to claim his treasure. But when they met, the girl was strangely silent. The atmosphere grew tense — then hesitantly, knowing she had news that would be a great blow to her father, Theresa told him she wished to remain at the Convent and consecrate her life to God. Shocked at the prospect of such an end to all his hopes, the father was speechless. Then his face reddened with anger — the girl dropped to her knees and begged him piteously to let her stay. Finally, mastering his rage, the fiery Scot delivered his ultimatum: "If you remain in the convent and become a nun, you shall never hear from me again." Turning abruptly, he said "Good-bye" and left her.

The girl was stunned at the severity of the pronouncement. Then she felt she must cry out and call him back. But no! Her first duty was to God. Fleeing through the Convent she ran to the Chapel. The father remained firm in his decision and they never met again.

On the 31st of January, 1851, Miss Margaret Theresa McDonald entered the Order of the Grey Nuns as a novice and became Sister Ste. Therese. She had shown great talent in her studies and she now proved to be especially proficient in the work of the dispensary and infirmary, where she became skilled in the treatment and care of the sick.

She donned the holy habit in 1853 and made her final vows the following year. She was still at her work of caring for the sick in the convent when the call for help came from Red River and it was decided that she and Sr. Ste. Marie should answer it.

Sr. Ste. Therese was now to leave the only home she had known for ten years, but she was lifted above the grief of

mortal parting by the spiritual joy of sacrifice in her heart.

The two Sisters were accompanied on their trip by Mgr. Grandin, assistant to Bishop Taché who had succeeded Bishop Provencher at Red River. On leaving Bytown, they travelled for several days by rail to St. Paul, in Minnesota Territory, from whence they would proceed by ox-cart to Red River. A trip of six hundred miles over rough country now lay ahead — a trip which would require from three to four weeks.

The party procured experienced guides to assemble supplies for the journey and packed these, together with the luggage, into the required carts. They then joined a larger caravan for safety in crossing the prairies, and started off.

Details of the trip are recorded at **Maison Provinciale**, in St. Boniface: "They had to sleep in tents and listen to the howling of wolves at night, wade across shallow rivers and dry their clothes around a fire, bear the continuous torture of mosquitoes and dislodge snakes from the grass before sitting down or lying down to sleep."

There were also incidents of a lighter nature to enliven the journey, such as when Monseigneur Grandin sat for three hours on Sister Ste. Marie's extra travelling hat, which she had removed at a halting place. His Grace's contrite efforts to reshape it were unsuccessful and the Sisters made merry over the new style in millinery.

Each day as they travelled, the superb sunrises and sunsets uplifted their hearts and they thrilled to the prairie's waving grasses and the gold and purple flowers of autumn stretching as far as the eye could see. As they neared their journey's end, trees began to line the banks of the Red River and there was an occasional ploughed field.

For thirty years the Red River Settlement with its tilled acres and log houses stretching along the river bank, had slept unchanged, fifteen hundred miles from the nearest city in the East, and five hundred miles from any outlet to the rest of the world, a green oasis in the midst of a fur trade wilderness. And this

isolation was to continue for twenty more years.

The party's first indication that they were approaching the settlement was a glimpse of the spires of St. Boniface Cathedral looming against the sky — the "turrets twain" with their bells, which are immortalized by the poet Whittier.

Probably, in the Sisters' minds as they gazed, there was some such picture of the isolated country as Whittier later painted in his *Red River Voyageur*:
Out and in the river is winding
The links of its long, red chain,
Through belts of dusky pine-land
And gusty leagues of plain.
Is it the clang of wild geese,
Is it the Indian's yell,
That lends to the voice of the
north wind

The tones of a far-off bell?
The voyageur smiles as he listens
To the sound that grows apace;
Well he knows the vesper
ringing
Of the bells of St. Boniface.
The bells of the Roman Mission
That call from their turrets
twain

To the boatman on the river,
To the hunter on the plain!

Once arrived at the convent, in St. Boniface, Sister Ste. Therese was immediately put to work. She made a most favorable impression on her fellow Sisters. She was a beautiful girl, tall and fair, with grace of movement. She was full of vigor, yet with a certain gentleness. She had shapely hands, a creamy skin and expressive blue eyes. Her ready smile seemed to radiate a love of all mankind and to reveal her eager devotion to her work and to God. Her whole personality was one of charm. She caught at all hearts and held them.

Duties awaited her among Sisters who were ill, and patients taken into the convent; among settlers and traders in their homes and Indians in their tepees, some of whom came from a distance to seek help. The St. Boniface archives record that "Sister Ste. Therese was already well versed in medicine when she arrived. In fact, her medical knowledge was astounding and her cures often seemed marvellous."

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Sister Ste. Therese by MARG. A. McLEOD (Continued)

Much of the time, her headquarters was at the small convent which had been founded at Grantown, some eighteen miles west, on the White Horse Plain. There, in 1824, Cuthbert Grant had settled the famous Metis Buffalo hunters and warriors of the plains on land granted to him by the Hudson's Bay Company. Throughout the years he had attended the sick, having some knowledge of medicine, but he had died the year before Sister Ste. Therese arrived.

These buffalo hunters had a continent-wide reputation for bravery and skill both at the hunt and in war against the Sioux Indians, yet they were strong in their affections. Many times Sister Ste. Therese was touched by the sight of a rugged, stalwart father holding back the tears over his child's suffering and by his deep gratitude to her for her ministrations.

Whether at St. Boniface or Grantown, Sister Ste. Therese had duties in teaching at the Convents, but even while acting as teacher, there were demands upon her as doctor also.

The Mother House in St. Boniface seemed barren enough to the Sisters from Canada, yet it was a veritable haven from life at Grantown. The outpost convent there, set in endless miles of empty prairie, was swept by every wind that blew. Even its spindling fence-posts constantly leaned at an angle. Having no chairs, the Sisters sat upon their heels on the floor. At evening devotions they read their prayer-books by the faint light of buffalo-tallow candles, and to conserve the precious light they blew them out while they recited their prayers. But for Sister Ste. Therese, extreme conditions only gave deeper meaning to her sacrifice and fuller spiritual joy.

When she was at Grantown, she had greater distances to travel, but distance mattered little. One sees her on the prairies in all kinds of weather, winter or summer. She was absolutely selfless. Nothing was too much trouble. She placed no value on her works of mercy. On foot, by ox-cart, or by canoe she hastened wherever there was need or illness, donning and doffing her protective long-sleeved coverall apron the day long, and acting as far as her knowledge permitted.

Even her presence seemed to have curative power for body and mind. Gentle-hearted and deft of touch, she gave the needed attention. But better than her charity, people seemed to love her smile, and more than her ministrations they seemed to

value the sympathy in her eyes. Everywhere she was called "the Sister with the big heart," but at Grantown, she was more intimately and lovingly termed "our dear Sister Doctor."

Among these people to whose needs Sister Ste. Therese devoted herself, the fact that she was only a loan to Red River seemed to have faded and been forgotten. Thus, when the three-year period of the loan expired in 1858 and Sisters Ste. Therese and Ste. Marie were recalled by their superiors at Bytown, the news came as a calamity. The recall, according to the convent archives, "was a trial to the whole Catholic population of Red River, who were so moved that they tried to oppose Sister Ste. Therese's departure." But the Order at Bytown was firm in its decision.

There were unavoidable delays, however, and the Sisters finally left Red River on April

might help," and they all move into the convent grounds.

Eyes flash as Mother Valade appears on the convent steps. "You are the Mother Superior," they plead, "keep her, keep her!"

"Sister Ste. Therese is no longer subordinate to me," she answers, "you know that. She belongs to the Order at Bytown, they have recalled her. It is their right and she must go."

But the crowd is not convinced. Some rights, indeed, to deprive them of their cherished benefactress! They are being dispossessed of a precious belonging. Sensitive to a fault, they feel themselves mocked in their most intimate sentiments. Passionately, a young mother holds up to Mother Valade a fine, round-cheeked baby. "Without *Soeur Docteur* I would have lost him," she proclaimed, overcome with memories of an anguished childbirth. It was a cry from the heart and it aroused fresh protestations and bitterness.



29, 1859. On the morning of the start, the convent was astir earlier than usual. Bishop Grandin, who was going to France, was to be a member of the Sisters' party, and Bishop Tache was accompanying him as far as Pembina. Also, Mother Valade, the Superior of the convent, and Sister Curran were to go along with the Sisters for the first day's journey.

High Mass had been said in the nearby Cathedral for the success of the journey and the safety of the travellers. And now, outside in the Cathedral Square, a crowd had gathered, with hopes that even yet something might be done to keep Sister Ste. Therese with them.

There are sturdy men with beaded moccasins and red sashes who have ridden in from Grantown; old men and women leaning on canes, and young mothers with their children, all milling around lamenting the matter and asking each other what can be done about it. Cries can be heard, "She is our *Soeur Docteur*. She must not go! We cannot let her go!" Then one suggests, "Perhaps Mother Valade

Suddenly, Mother Valade's clear voice rose above the clamor. "Is it thus," she chided imperiously, "that you show your affection and gratitude by saddening the departure of our benefactress with your unjustified resistance and ill-temper? What memories of you will she carry away?" It was good psychology. Her words went straight to their troubled hearts and confused minds and they were silent. Then, whispering among themselves, they dispersed, quieted but not resigned. Only the horsemen from White Horse Plain remained conferring among

themselves. They had seen their last hope fade. No support was forthcoming from the Mother Superior.

But they were not yet beaten. They would act on their own. "I would rather be burned alive than lose our dear Sister," cried one, to a responsive chorus of "Oui, oui." Then, from the depths of their natural instincts sprang a bold plot. Two young stalwarts strode into the nearby presbytery and asked a priest, "What is the penalty for touching a Reverend Sister?" "Excommunication from the Church," came the prompt reply. The riders then mounted and dashed off to return to Grantown.

The demonstrations below had come up through the open window to Sister Ste. Therese as she was making last preparations for the coming journey. Her mind flew back to the anguished parting with her father. Never could she forget it. And now, for a second time, the sacrifice of such a parting was being demanded by the path she had chosen. These simple-hearted people of the prairies whom she had come to understand so well had gained a strong hold on her affections and once more, her heart was torn by love and duty.

Bishops Tache and Grandin went ahead of the Sisters' party on horseback as far as Pembina where they were to rejoin them. To lessen the roughness of cart travel, the nuns were provided with low-seated arm chairs, into which they climbed. Then, to the accompaniment of screeching carts — the noise of ungreaased hubs on ungreaased axles — the ox-train with the necessary guides and several others who had joined them, proceeded in cheerful mood over the fresh green of the April prairies.

By nightfall, the Scratching River (the Morris) came into view and camp was made there for the night. The guides hobbled the oxen, made fires, hung pots of water over them to boil, slung tents in the lee of the carts, and did all they could for the Sisters' comfort. They themselves slept in their blankets on the ground, with feet toward the fires which they kept up during the night.



(Concluded on Page 7)

All were unaware of the fifteen horsemen with oxen and carts who overtook them in the night and went on to conceal themselves at a point on the wooded banks of the Morris River. They knew the travellers would pass this point next morning after Mother Valade and Sister Curran had left them and while Bishops Tache and Grandin were still ahead at Pembina.

Dawn found the camp stirring with activity. Then prayers and breakfast over, there were tearful good-byes with Mother Valade and Sister Curran as they started north on the return to St. Boniface.

It was a fine morning as the Sisters continued their journey south, following the course of the river. The sun shone and the breath of spring on the prairies was sweet. Meadowlarks trilled a cheerful morning song, offset by the croaking of frogs. The two nuns sitting side by side in their cart, with hearts full of gratitude to God for all His mercies, began to sing a hymn.

Suddenly, the air was filled with fierce yells. Was it the terror of the plains, the ferocious Sioux? The travellers were frozen with fright. Still yelling, a body of men sprang out of the bushes by the river and rushed upon the caravan, some to the head of the oxen, others to the cart of Sister Ste. Therese, who immediately recognized them as men from Grantown. Swiftly and dexterously, before the halted caravan could recover from the shock, the men, with a determined air, lifted Sister Ste. Therese out of the cart, touching only the chair in which she sat. Quickly, she and her chair were placed beside the woman driver of a cart which the kidnappers had drawn up. Just as quickly, a second woman of their party and her chair were put into Sister Ste. Therese's vacant place beside the astounded Sister Ste. Marie and the marauders drove off with their prize.

It was a triumphal procession that brought Sister Ste. Therese back to St. Boniface. When the party reached the White Horse Plain and passed through Grantown, with the Sister in the first cart, smiling, but uneasy at the

irregularity of the kidnapping, cries of joy and welcome greeted them everywhere. People went along excitedly to share in the momentous home-coming. Additional carts lengthened the cavalcade and thirty horsemen escorted it into St. Boniface.

As the procession wended its way past the Cathedral to the convent, the famed bells began to ring out happily. And the jubilant men with their captive, not knowing they were ringing for a baptism, thought it but a fitting honor to celebrate her return.

The love and devotion, as well as the desperate need expressed by the incident, won Sister Ste. Therese permanently for Red River. Many useful and happy years of service remained for her there. Even an injury in later years when she was Superior of St. Norbert Convent (near St. Boniface) proved to be no handicap. One day she lifted something beyond her strength and never walked again. But her work went on tirelessly. Soon, in a wheelchair, she was speeding about the place, into every nook and corner, carrying out her duties as efficiently as ever. And to calls from outside, since she could not walk, others willingly conveyed her to render the assistance that Red River had come to feel no one but the beloved **Soeur Docteur** could give.

She died at the Mother House, in St. Boniface, on November 4, 1917, at the age of 82 years, mourned as a great and much loved pioneer of the Order of Grey Nuns in the West. A memento of her remains in the outdoor chapel of the convent at St. Norbert. Her beautiful hands, not marred by a life of service for others, were used as a model for the hands of the statue of the Virgin Mary which stands there.

Today, her memory is fresh in the twin cities of Winnipeg and St. Boniface through two of their finest institutions of which she was co-foundress: St. Mary's Academy for Girls, in Winnipeg, and the St. Boniface General Hospital, both continuing outgrowths of her vital and sacrificial work for God.

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We are proud to publish this story by Margaret Arnett McLeod as a tribute to the valiant work performed by the Sisters of Charity of Montreal (Grey Nuns) for over a hundred years in Indian schools and mission hospitals throughout Western and Northwestern Canada.

Built Own Church

Indian Still Worship on Site Chosen Before Vancouver's Birth

by ROBERT O. MOLSON

It was June 13, 1886 . . . the Feast of Corpus Christi.

In the thick woods of the North Shore, 5,000 Squamish Indians were massed in front of a small church.

No one noticed a pall of smoke slowly arising across the inlet, until the orange tint of flames began to flicker over the just-incorporated city of Vancouver.

Instantly braves jumped into their dugouts and paddled across the inlet. Too late to save their possessions on the mainland, they watched from their boats as Vancouver burned to the ground.

Saved By Church

That was how the oldest remaining Indian church in British Columbia was consecrated. But the story of the church began years before the first nail was driven.

In 1860, the impact of civilization had left the primitive Squamish tribe one of rampant debauchery. Military authorities threatened to wipe it out but the tribal chief appealed to the Catholic Church to save his people by converting them to Christianity.

A missionary was immediately dispatched.

After weeks of exploration by canoe he selected a site for a mission at "Ustlawn" (an Indian word meaning "at the head of the bay," later renamed to North Vancouver), and secured permission from the British government to recognize it as the property of the tribe.

Study New Faith

By 1866 the Indians had built on their site, a tiny chapel about 16 by 20 feet.

For 20 years the chapel flourished and for 20 years the Indians studied Christianity.

They gradually replaced their own belief in a Supreme Being by Catholic doctrines. They abandoned their primitive society whose government was no more than an unwritten policy, handed down from generation to generation, which loosely controlled finances, marriages and simple administrative work.

By the time they'd completely embraced Christianity they'd outgrown their minute chapel. It was then the people worked together to build St. Paul's Church. They spent \$3,000 and many long hours shaping pews,

carving the altar and constructing the building.

Noisiest, Too

When they finished, the church with its tall tower, was the largest and highest building on the reservation . . . and the noisiest too, for it had a bell. The Indians worshipped in it two years before its official consecration.

In 1909 the church was remodelled and enlarged. Two wings were added and the original spire torn down and replaced by two others whose silver tips are now visible across the inlet.

Today, the culmination of that first missionary's planning and the chief's quick thinking can be seen by anyone visiting the reservation. And on either side of the church are the homes of the present chief, Andy Paull and the present priest, Father Frank Price, O.M.I., reminders of the work of past chiefs and priests.

Madeline Is First Woman Nominated

BROCKET, Alta. — A woman was nominated this year for band councillor for the first time on this southern Alberta Indian reservation.

But Mrs. Madeline Good Rider—wife of Hector Good Rider—was defeated at the polls as Samson Knowlton was elected ninth councillor of the Peigan Indian band. Along with her, three male candidates were defeated.

Chief of the Peigan Indians is John Yellowhorn. All councillors are also known as sub-chiefs, are elected for life on this reservation. This practice is not general in Canada, where many bands elect their chief and councillors for a period of two years only.

The Peigan band is increasing and is entitled to elect one councillor for each 100 members. The tribe now numbers 912, resulting in the election of an additional councillor.

H. N. Woodsworth, Indian agent at Brocket, says additional councillors will be elected as the population increases until 12 councillors are named. Twelve is the maximum number allowed under terms of the Indian Act for each band.

Indians Free To Choose Culture

WINNIPEG — Trying to make Indians keep their "history-book culture" is just as bad as forcing them to adopt white man's ways, a social scientist engaged in studying Manitoba's Indian and Metis people said here Dec. 5.

"We don't have to change the Indians. They're changing on their own," Jean Lagasse told about 50 men and women attending a community institute in human relations sponsored by the central region of the Canadian Council of Christians and Jews.

Mr. Lagasse is in charge of current studies of the status of Indians and Metis by the provincial government.

"I'm tired of people who keep telling us the Indians musn't lose their old culture," he said. "I've yet to hear a white man say the same thing about himself — that he'd like to go back to using a flint like his ancestors.

"Indian culture is changing today, influenced by the same factors changing our own way of life. But it's up to us to provide free inter-action between our life and theirs.

"We must have faith that, with this freedom, the Indians will choose the culture best suited to them."

His words echoed statements made earlier at the institute by Bernard Grafton, supervisor of special schools in Manitoba. Mr. Grafton said best results in working with Indians are obtained in settlements where whites and Indians work together.

"Where there is inter-group mixing," he said, "standards tend to rise quickly and sharply. Where there is none, progress is slow.

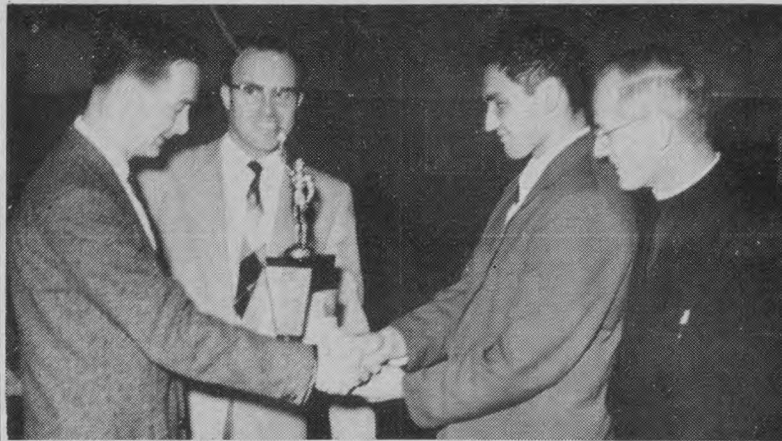
Mr. Grafton said many people were against a program of better education in isolated areas when it was started 10 years ago.

"They said these children (Indians and Metis) were incapable of progressing beyond Grade 6; they were too lazy to study, they lacked intelligence and so on. None of these accusations are true. The children need to be given self-confidence. They have the ability.

"We feel there is no problem with youngsters," said Mr. Grafton. "Lines are not drawn within the school. The trouble, if any, starts out of school."

Basketball at Lebret

Left are the Saint Paul Indian School basketball players who played the Moose Jaw Teachers' College (right) in the Indian school auditorium last November.



Longboat Trophy being awarded to George Poitras. Left to right: Mr. O. Burgess, Mr. H. B. Rodine, George Poitras and Father O. Robidoux, O.M.I., principal of the Qu'Appelle Indian School.

4th Clubs Successful

SASKATOON, Sask. — The university extension department is directing 87 4-H garden clubs in the province and 14 of these are in the northern part beyond the range of ordinary farm operations. Members of these clubs were either Metis or Indian boys and girls.

The native youth are producing fine potatoes, corn, cucumbers, tomatoes, cabbages, carrots, turnips and beets in gardens as far north as La Loche, 280 miles north of Meadow Lake on the west and as far as Cumberland House on the east.

Mr. Clark, Dr. L. C. Paul and Prof. D. R. Robinson, all of the extension department recently made a swing through all the northern garden club locations to judge and direct achievement day competitions. The judges were enthusiastic regarding the quality of produce grown in the northern areas and of the value of the 4-H movement in the lives of the young Metis and Indians.

Mr. Clark said the 4-H movement was breaking into the isolated lives of the native youth. The young Metis and Indians were coming out of the north to attend district 4-H meetings and join with white youth of their own age in farm boys and girls camps

at fairs in the park belt. The experience was giving them a new outlook on life, he said.

Ojibwe Families Start Maple Syrup Co-op

Thirty-seven Indian families on the Grand Portage—the 260-mile chain of lakes forming the Minnesota-Ontario boundary between International Falls and Lake Superior—are looking to co-operative principles to help them help themselves.

They own a 700-acre maple grove and initially have arranged a \$15,000 loan to equip a small factory that will permit them to make and sell maple syrup. They have arranged to market their output through Central Co-operatives, of Minnesota, under their own label and now need \$1,500 for working capital which they hope to raise through Minnesota Association of Co-operative.

With help from the Minnesota human rights commission, the Indians organized their co-operative and obtained a 10-year loan from the state's agriculture department to buy machinery. Since then they have cleared a site, erected buildings and hope to have their plant in operation by next March.

GEORGE POITRAS WINS TOM LONGBOAT TROPHY

LEBRET, Sask. — An audience of 400 gathered in the Saint Paul's Indian School gym on Nov. 22, as the Moose Jaw Teachers' College basketball teams were scheduled to meet the Saint Paul's boys' and girls' teams.

In the presence of Indian Affairs' Officials, the school staff and the student body of 352 (of whom 129 are in high school), George Poitras was awarded the Tom Longboat Trophy.

Mr. Burgess, president of the Saskatchewan Branch of the A.A.A. of Canada and Physical Education Instructor at Moose Jaw Teachers' College, made the presentation. This trophy is awarded annually by the Department of Indian Affairs, Ottawa, to the most outstanding Indian athlete in Canada.

Mr. Himsl, of the senior High school staff and George's former teacher, showed a film-strip: "Tom Longboat", depicting the life of a great Indian champion.

The Tom Longboat Medal, given to the best Indian athlete in each province, had been won by three of the school's ex-pupils: Arthur Obey, Herbert Strongeagle, and Gerald Starr.

George Poitras is a member of the Peepeekisis Band, File-Hills Qu'Appelle Indian Agency. He attended Qu'Appelle and Saint Paul's Indian High Schools for twelve years. Last June, along with the fourteen other classmates, he received his grade twelve diploma.

During his school years, George worked industriously at the academic and extracurricular activities of his Alma Mater. Hockey, baseball, rugby, basketball, testified to his qualities of sportsmanship. At the present time, he is attending Moose Jaw Teachers' College with three other graduates of Saint Paul's Indian School.

Miss Rose Alma Bellegarde, Teacher, Ex-pupil.

